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TWO TRACTS BLESSED TO THE CONVERSION OF A FAMILY WHO HAD NEVER SEEN THE BIBLE.

[*Communicated to the Committee of the American Tract Society by request.*]

A gentleman travelling in Switzerland, a few years since, with a number of companions, was induced to cross a very mountainous part of the country: and descending one day into the valley of Chamouni, was overtaken by a heavy fall of rain. No other retreat presenting itself, for a long distance, they were obliged to take shelter in a lonely cottage on the side of a mountain. While his companions were sitting by the fire, which had been kindly provided immediately on their arrival, the gentleman, in walking the room, passed by the door which led into another apartment, and it being partly open, he observed a venerable looking woman, somewhat advanced in years, seated, with a small pamphlet in her hand, having been confined to her room by a temporary lameness. He had heard her giving directions to her daughter and a son about twelve years of age, who conducted them into the room, to provide them with fire and other accommodations; and wishing to know something of the character and religious principles of those whose hospitality he was sharing, took the liberty to enter, and addressed them by the salutation very frequent among Christians on the continent of Europe,

"Peace be to this house."

"We have much need of it, sir," said the woman, "and also of the blessing of God, without which we can do nothing."

"It is a very rainy, uncomfortable day, madam; and I, with my companions, have taken shelter under your roof."

"You are welcome," replied the good woman, "and I shall be glad if you can be made comfortable. It is but a thatched roof you perceive, and not perfectly tight."

"We are well provided for, madam: I only fear that in the wintry and stormy season, you are yourself uncomfortable."

"Perhaps we are not so much so, as our appearance may at first seem to indicate; but you know, sir, we must expect to suffer some inconveniences during our probation in this vale of tears. The want of a more comfortable dwelling, is but the smallest of the trials which a merciful God has called me to endure. It is not many months since I followed my dear departed husband to the grave; and since then, I have buried my eldest and darling son, on whom I fondly doated to cheer my declining years, to support me amid the infirmities of age, and watch over me in the struggles of death, Owing to his extreme exertion to extinguish a fire, which was consuming our storehouse and a great part of our produce, and being severely scorched, a fever set in, and he was called to a premature grave. But," added she, "all these sufferings are nothing to what our dear Redeemer suffered for us on the cross!"

Equally surprised and gratified at the appearance of so much piety and contentment; and hoping that Providence designed to favour them, in that unpromising retreat, with a little repast of Christian intercourse; and thinking that he might perhaps be the means of affording some consolation or instruction to one who seemed to be a disciple of Christ, the gentleman was inclined to continue the conversation. Suspecting what was the character of the tract which his hostess held in her hand, and of another which was lying on the table by her side, "Permit me madam," said the gentleman, "to inquire what books are those you were reading?"

She presented them, and he found that one was the "Dairyman's Daughter," and the other, the "Shepherd of Salisbury Plain," translated into French. They had become very brown, and were much worn, though they remained entire, and were quite legible. Each had a loop affixed to it, that it might be hung up like an almanac for constant use.

"These books," said she, "and I desire to bless God for them, were left us a few years since, by an English family who were travelling this way; and they have proved a source of consolation, not only to me, but to my dear departed husband, who died with his eyes fixed on Jesus Christ as his only hope of future salvation. And my dear Daniel, on his dying bed, could not be satisfied without having a part of the Dairyman's Daughter, particularly her dying conversation with the minister who visited her, read to him every hour. He expressed at first, many doubts as to his preparation for death, but before the closing scene, he had no other wish but to depart, and be forever with his Redeemer. These books continue to be the source of comfort and happiness to me and my daughter, who is yet mercifully spared. Before we received these books, sir. we were all living in ignorance, and far from God and heaven.—When we read them, they convinced us that we were great sinners. We found that they told us of something adapted to our case, and of which we stood in need. The more we read them, the more we loved them. They directed us to Jesus Christ as our only Saviour. And as we daily read them now, they still give us increased satisfaction; and I trust they will prove our support in the hour of death; and if our faith remains firm, will be our crown of rejoicing during the endless ages of eternity."

"Surely," said the gentleman, "you have a *Bible* also, madam?"

"No." said she, "I never have seen that book. I have often heard it spoken of with praise and admiration, and have thought at times, I would give any thing in the world to have a copy of it."

The gentleman then conversed with her a considerable time on the precepts and principles of the Scriptures, and quoted numerous passages from them, with which she was greatly delighted, and on which she conversed with much propriety. He was astonished to find so much genuine piety, and religious information, in one who had never seen the inspired volume, "Is it possible," thought the gentleman, "that these two religious tracts should have been the means, by the grace of God, of enlightening the understanding of these people, who otherwise must in all human probability, have continued shrouded in the deepest gloom of ignorance and superstition?" From that hour, he became a more ardent friend of religious tracts, and resolved that his efforts and his property should not be wanting to aid in publishing and distributing them. He became convinced also, more fully than ever before that every tract should contain a clear exhibition of the gospel method of salvation; that wherever in the providence of God, its way shall be directed, it may point the reader to "the Lamb of God which taketh away the sin of the world."*

"Madam," said he, "I never regretted so much as at this moment, that I have not a Bible in your language, to present you. I have a New Testament of our Lord and Saviour Jesus Christ; and of 600 tracts which I took with me on leaving home, I have six remaining, among which are the *Watchmaker and his Family*, the *Two Old Men*, *Serious Thoughts on Eternity*, and the *Sinner directed to the Saviour*, which please to accept as a token of my best wishes for your temporal and spiritual welfare."

She received them with tears of joy, and loaded her benefactor with the expressions of her gratitude, and her fervent desire that the blessing of heaven might rest upon him. During the conversation, her daughter and a son about twelve years of age, had been providing bread, cheese, eggs, and milk, for the company, who were not a little exhausted by their long march over the mountains.

On offering to compensate her for the simple fare with which they had been so liberally provided, she absolutely refused to receive any thing; saying that she had been furnished with the word of God, and that the spiritual benefit she hoped to derive from it, would more than four-fold repay any temporal good she had been able to impart. But the gentleman insisted on putting a five frank piece (one dollar) into the hand of her little son, with which she told him they must procure a Bible. Then commending her to the widow's God, and the Father to the fatherless, he bade her an affectionate farewell; assuring her that if her faith in the Redeemer remained unshaken, he hoped ere long, to meet her in those happy mansions where both should see the Redeemer "as he is," and unite in ascribing the praise and glory, and thanksgiving "to Him that loved us, and washed us from sin in his own blood; to whom be glory and dominion forever."

*It was under such an impression as this, that the committe of the American Tract Society, in their address to the Christian public, expressed their serious conviction, that "no tract should ever be issued from the Dpository of the society, which does not contain, should it find its way where a Bible was never seen, nor the gospel ever heard, enough of divine truth to guide the ignorant and inquiring sinner into the path of eternal life.

SATURDAY EVENING.

It is proper, often to call ourselves to a solemn account for the time past of our lives; but particularly so at the close of our days, months and years. And at the close of the week, when our toils are done, and we may perhaps be seated at the door, or by the fireside, with our families around us, and the prattling babes about our knees, and the thousand little nameless comforts, which cluster together in our imaginations, when we hear of *Saturday night at home*; at such a season; if we are people of any serious thought, our minds must in some measure, be taken up with sober reflections. There is something peculiarly solemn in the eve of the Sabbath, in the return of labourers, and the preparation for rest. And even where we do not observe the eastern custom of commencing our Sabbath on Saturday evening, yet the Lord's day seems to dawn, and the cessation of cares to betoken something peaceful, and the expectation of approaching solemnities to calm the soul, so that the man must be peculiarly volatile, or peculiarly stupid, who is not of necessity thrown out of the common route of his giddy, or his busy thoughts when the ruddy streaks of the west are beginning to grow dusky, and the week seems fading away. And what are the thoughts which a conscientious person would have, and which of course we all ought to have, at such a time. A week is past; let my thoughts run through its business: and let conscience pass a faithful sentence. Am I a better man, a better husband, a better wife, a better neighbour, or whatever be my calling, and whatever the duties which it lays upon me? Am I more satisfied with my conduct than I was the week before? If I am not I have lived in vain. What have I done for the good of the neighbourhood? what for the public good? How have I been prospered in business, and how have I shown my thankfulness by administering to the necessities of those around me? are no sick afflicted strangers in my vicinity? if not, is not this the most favoured spot under heaven? and if there are what have I done for their relief? If in none of these things I have been improving, I am living for myself, a selfish niggard, unworthy of the name of man or Christian. Am I better prepared for dying than I was last week; and what new project for improvement have I in mind? and how am I about to sanctify the Sabbath? and what can I do for the good of others?

These are, in truth, plain and simple notions; but they are such as often come into the head of a plain man in the country.

BRIEF VIEW OF THE MISSIONS OF THE UNITED FOREIGN MISSIONARY SOCIETY.

The United Foreign Missionary Society have under their care the following Missions:—

I. Among the Osages of the Arkansas, comprehending two stations,

1. UNION, commenced in 1810—situated on the west bank of Grand river, about twenty five miles North of its entrance into the Arkansas. This Station consists of sixteen members in the Mission family, and has a school of 27 Indian children residing with them.
2. HOPEFIELD. Commenced, in Dec. 1823, situated about four miles from the Union. Besides the family there are eleven Indian households, all attentive to religious instructions and acquiring the habits and customs of a civilized life.

II. Among the Osages of the Missouri, comprehending two stations:

1. HARMONY. Commenced in 1821. Situated on the North branch of the Marias de Cein, six miles above its entrance into the Osage river, and eighty S. W. of Fort Osage. This station consists of twenty-four members, independent of a school of 56 children residing with the family.
2. NEO SHO. Besides the family there are ten Indian households, pursuing the same course as at Hopefield.

III. TUSCARORA MISSION. Transferred to the U. F. M. S. in 1821. Situated in Tuscarora village, four miles east of Lewistown, Niagara co. N. Y. This station, since Mr. Crane's resignation, has had but temporary supply; though the school was not broken up, nor the church of 21 members neglected.

IV. SENECA MISSION. Commenced in 1811. Transferred to the U. F. M. S. in 1821. Situated five miles from Buffalo near Lake Erie. There are nine in the family at this place, and though the station was permitted to resume its operations only last September, it now enrols forty-three scholars.

V. CATTARAUGUS MISSION. This station consists of nine, and has a school of forty children. The Indians have built a neat chapel at their own expense which was dedicated last July.

The last three stations have been more closely united. Seneca alone retains its boarding school for the more promising children; and local schools are established among the Indians themselves at all the stations. They regularly receive ministerial and pastoral labours. By this arrangement the blessings of instruction are more widely scattered, and the expences are lessened. It has moreover met the marked and unlooked for approbation of the Indians themselves.

VI. MACKINAW MISSION. Commenced in 1823. Situated on the Island of Michilimackinack; Michigan Territory. This station is perhaps the most flourishing under the care of the Board. Its location is admirable; its usefulness only limited by its resources. It comprises seventeen members. The school enrols 115, above 60 of whom reside with the family. Four scholars came about 2700 miles, and several more than 1000. The influence of the Mission is felt not only upon the Indians, but upon the surrounding inhabitants. The church consists of 21 members, seven of whom have recently joined it, and are whites. It is expected that the drafts of this station for ordinary expenses, upon the Board will be small.

VII. MAUMEE MISSION. Transferred by the Western Missionary Society, 1825. Situated on Maumee River, near Fort Meigs, Wood County, Ohio. This Station has five Missionaries employed, and a school of about 30 children; but its recent transfer does not allow an accurate statement.

"THE HOPE OF THE HYPOCRITE."

A few years since, I knew the case of an individual, who escaped very narrowly the disastrous effects of that *cruel charity* of friends, which can *believe whatever* is *desirable*.

The important facts, are in substance, as follows:

Mr. B——, was surrounded by a pious family connexion, under whose influence he had been, from his earliest years, inspired with a high respect for religion and its ordinances. So great was his conviction of the importance of having religion in some form, and of some kind, that, for years, he heartlessly officiated in the sacrifices of the family altar. This circumstance, connected with his regularity in attending upon the privileges of the sanctuary, and, in short, the correctness of his external deportment generally, had confirmed his friends in the opinon, that, almost beyond a doubt, he was a PIOUS man. So strong was their conviction, that such was the fact, they would often in his more serious hours urge him, and that, too, without any particular inquiries into his experimental knowledge of grace, to join the church. But on account of some misgivings, he uniformly declined: yet, as he has since remarked, notwithstanding this reluctance, it was his prevailing opinion, that there were greater imperfections discoverable in many professors of religion, of his acquaintance, than in himself. Indeed, so powerful was the influence of the opinions of his friends over his own mind, that he had gradually fallen into the belief, that at some former period, he had *unawares* passed from death unto life. While he was remaining in this state of mind, a revival of religion suddenly commenced in the congregation of which he was a member, with awful majesty and power. He was now called to witness scenes, to which he had previously been an entire stranger. There passed under his observation repeated instances of painful and pungent conviction, and of hopeful and joyful conversion.

The officiating clergyman appointed a lecture, on a certain evening, in the immediate vicinity of his residence. With his accustomed hospitality, Mr. B. made previous arrangements with him to take lodgings at his house, after the services of the evening designated.

It being ascertained, that such an arrangement was made, it was enjoined upon the clergyman that he should improve this favourable opportunity, for following up the efforts, which had already been made in urging him to a public profession of religion. After the lecture, agreeably to expectation, the clergyman accompanied him to his residence. After introducing some general remarks on religious subjects, the latter took occasion to use much freedom, in animadverting upon the inconsistencies of professors of religion. Little or no reply was made.

At length, he began to expose his own views and feelings and opinions, in regard to what he considered *true religion*, hoping probably to elicit some remarks, which might have a teudency to confirm the good opinion which he and others entertained of himself. But, much to his disappointment, the clergyman, after listening respectfully, waived the subject with some indefinite reply. Mr. B. thought he discovered in this unexpected silence, that the clergyman (as was the fact) considered his religion suspicious, which not a little disturbed his quiet.

Under the direction of divine sovereignty, this incident, slight as it may seem, was the *means*, apparently, of apprising this man of the perfect deception by which himself and others had been blinded in relation to the true state of his heart in the sight of God. He was now constrained to examine its dark and unexplored recesses. The more he examined, the more he was convinced, that for years he had wrapped himself in a delusion;—that the foundation of his hope was a lie.

He soon became more deeply sensible to his own sins, than to the sins of professors of religion, or of any other creatures living. At length, as he believes, his heart submitted to the conditions of sovereign grace; and he has ever since been enabled to joy in the God of his salvation.

The instances in which deception is seasonably discovered and remedied, are, without doubt, very rare. As a general truth, it is confidently believed, that those who enter the church, without having been 'converted,' or 'born again,' settle down in some forms of religion—slumbering and sleeping, until awoke from their dreams at a midnight hour, as were the 'five foolish virgins,' they are driven away to take "their portion with hypocrites and unbelievers, where shall be weeping and gnashing of teeth."

Let fashionable, and gay, and proud, and worldly minded professors take a *timely warning*, lest such should be the portion of *their* cup.—*Philadelphian.*

FROM THE AMERICAN S. S. MAGAZINE.

MEMOIR OF MISS ELIZA HOTCHKISS BOWMAN.

Eliza Hotchkiss Bowman was the eldest of three children, and was the only daughter of Mr. Thomas Bowman, of Beaver, in Crawford county, Pennsylvania, and was born in Paris in the State of New-York, on the 26th of August, 1813. In the year 1816, her parents removed to the before named county, and settled in the fine valley of the Big Konneyaut.

At the early age of eight years, the subject of this memoir was impressed with the sense of her condition as a sinner, and seemed anxious to know what she should do to be saved. Her distress of mind continued for more than two months. During this period she was very attentive to the Bible, and frequently inquired of her mother the meaning of what she read. Subsequently to this, there was an evident change in her conduct, and some of her friends indulged the hope that she had experienced renewing grace.

Her two little brothers became the objects of her special concern. She was very diligent in her exertions to instruct them and to impress upon their tender minds, the duty of praying to their heavenly Father, and taught them the Lord's prayer. She at that time felt so much the importance of this intercourse with God, that on retiring to rest, she would sometimes awake them to ascertain whether they had not neglected the evening sacrifice to their Creator and Redeemer. Her life ever after, was truly exemplary, and she discovered very little inclination for the amusements peculiar to the young.

In 1824 a Sabbath School was instituted, on the Big Conneyaut, in which she took a warm interest, and of which she became one of the brightest ornaments. Her time not only on the Sabbath, but from day to day, as far as domestic avocations admitted, was devoted to a preparation for the appropriate exercises of a school, in which centred her highest ambition and delight. In the first operation of all the Sabbath Schools in the Crawford county Union, the leading object has been to make the learners accurately acquainted with the language of copious select portions of scripture, in order that they might more understandingly attend to the questions naturally arising from the same, and to the explanations offered by the teachers. Eliza became deeply engaged, even to the injury of her health, in the study of the Bible, and obtained the highest distinction among more than thirty pupils. She received in acknowledgement of her merit, many Tracts, the instruction from which was not without a blessing, and a Bible in which the patron of the Union wrote beneath her name, the following lines, as translated from the Persic, by the late Sir William Jones:

"So live, that, sinking in thy last long sleep,
Calm, thou may'st smile, when all around thee weep."

During the last winter, parties of amusement were frequent among the young people of the settlement. She expressed a strong desire to go to a ball, which was appointed for the first evening of January. Her parents having yielded to her importunity she went to the ball; but returned in disgust, declaring that she would never attend another. She told one of her young companions she had so often heard that there was such pleasure in going to balls, that she thought it would be well for her to go once to see if there could be as much pleasure enjoyed at these, as at a place of public worship. This experiment fully convinced her that there was no pleasure nor satisfaction for her in such scenes of mirth, vanity and folly.

Whether she in reality met with a saving change at the time of her earliest convictions, is unknown to mortals; yet, in the wise allotments of a merciful Providence, a visitation from the Holy Comforter was now at hand, in which this interesting young female, a number of her associates, and others, were to rejoice on earth and forever in heaven.

In the spring of 1825, a revival of religion commenced among the youths in the place of her residence, a region which had been long one of the strong holds of Satan, shedding its blessings eventually, on many of various ages and character. [For a notice of this, see American S. S. Magazine for August, page 255.] The subject of this communication was one of the first upon whom the Holy Spirit was pleased to descend. After a season of anxiety, she obtained that peace, which passeth all understanding, and was made to rejoice, in the hope which she expressed with childlike simplicity and humility, that she had passed from death unto life.

It is worthy of remark that the numerous chapters, upon which she had so carefully pondered, and which she had recited memoriter, were a source of unspeakable comfort to her mind, and exhibited to her view, beauties and truths, of which she had never before conceived. She told her mother that she knew but very little of any part of the Bible, except the portions she had learned for the Sabbath School; but that she found so much satisfaction in these, she was determined to read with care the whole of that best of books, which she diligently did, much to her spiritual edification.

On being asked why she thought she had experienced a change of heart, she replied, because all things appeared new to her, and because the society of the pious was peculiarly pleasant and dear to her. She was favored with a strong hope and trust in the merits of her Saviour, and appeared to have great enjoyment in loving and serving the Lord, and longed and wrestled to see others around her rejoicing in the blessed Redeemer. The poor, benighted heathen

had a place in her heart and prayers, as was evident from the ardent desire she often expressed for their instruction and salvation.

This young disciple of Jesus, always of a sweet disposition and amiable conduct, early ripened for a mansion in the heavens, was in the wise, but mysterious dispensation of the great Head of the Church, in the bloom of youth, contrary to the hopes and expectations of her pious parents, suddenly released from the cares and imperfections of this transitory life.

On the 2d of July, she set out with her grandfather and aunt, in order to spend some time with them in the vicinity of Hamilton College, in New York, the place of their abode, with a view to greater advantages for education, than the place of her parents afforded. On their way, they stopped at Fredonia, to visit a friend, and to spend the Sabbath and the fourth of July. Some of the young people of her acquaintance contemplated going to witness a public celebration of independence, and invited her to accompany them. She declined, with the remark, that she saw the vanity of such things, and hoped that they would also soon see it. It was noticed that she devoted the day principally to reading her Bible. On the 6th of July, having proceeded as far as Black Rock, the horse, by some misfortune in the harness, became unmanageable, run, and overset the wagon, throwing all upon a ledge of rocks. Poor Eliza was instantly killed! Her aunt received no material hurt, but her grandfather had a narrow escape with his life. His head was very much fractured. In the operation of dressing his wounds, of nine hours continuance, thirteen pieces of bone were removed, yet he was spared, and perfectly restored to health.

The remains of the interesting subject of this notice, sleep in Jesus on the banks of the Niagara. They were committed, amid the sympathy and tears of a numerous concourse, to the house appointed for all living—'by strangers honoured, and by strangers mourn'd.'

The present memoir might well be further filled with reflections, for the benefit of the youthful reader; but, though dead, let this young saint once more speak.

She was asked, in what she most delighted? Her reply was, in reading the Bible, praying, and being in the company of Christians. A little before she left home, one evening, she was asked to select a hymn, which expressed her feelings at that time. She pointed out the 146th, of the first book, by Watts, on the excellencies of the Redeemer, and the 31st, of the 2d book, which ends with

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there."

N.

RESOLUTIONS FOR THE SABBATH.

By Dr. Johnson.

1. To rise early, and in order to do it, to go to sleep early on Saturday.
2. To use some extraordinary devotion in the morning.
3. To examine the tenor of my life, and particularly the last week, and to *mark* my advances in religion, or recession from it.
4. To read the scriptures methodically, with such helps as are at hand.
5. To go to church twice.
6. To read books of divinity, either speculative or practical.
7. To instruct my family.
8. To wear off by meditation any worldly soil contracted in the week.

Such were the resolutions of him whose intellectual powers have made him the most illustrious ornament of the literary world.

FORGIVENESS.

"Forgiveness is the economy of the heart. A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits."

Religious Intelligence.

MADAGASCAR.

It appears by a letter from Mrs. Jeffries dated Isle of France, July, 1825, that her oldest daughter and afterwards her husband one of the Missionaries stationed at Madagascar had both died on their passage to the Isle of France whither the family had been going for the improvement of Mrs. J.'s health. Mrs. J. had been labouring under a severe complaint of the liver; and was otherwise in a delicate state of health: previous to their embarkation her daughter died suddenly of the prevailing fever, and her husband who was at that time in a state of delirium occasioned by the same disorder died just afterwards leaving her at sea with three small children in a vessel freighted with neat cattle affording no better lodging place than that of a stable; and no other company than that of ignorant Catholics who know as little how to administer the consolations of religion as how to sympathize with the bereaved in their peculiar circumstances of affliction. The distress of Mrs. J. must have been inconceivably great; and who does not see in such scenes as this, that the missionaries can have no *earthly* interest to subserve in giving themselves and families a sacrifice to the cause of the heathen?

This family had been sent out, but a few years since under charge of the London Missionary Society.

From the Religious Intelligencer.

SANDWICH ISLANDS.

We are permitted to make the following extract of a letter from the Rev. Mr. Stewart, missionary at the Sandwich Islands. It is addressed to a young lady in this city, a connexion of Mrs. Stewart's, and dated at Honoruru, August 29, 1825. He speaks of letters having been previously sent to friends in New York and Cooperstown, and to the American Board, announcing the declining health of Mrs. Stewart. We have not heard that the letters alluded to, have yet been received. Mr. Stewart says, in the letter before us, that—

No material change in the state of your dear cousin has since taken place, though an increase of debility rather than any improvement in strength renders our return by the first opportunity, more certain, than the intimation given in those communications would lead you to suppose it then was, Indeed, no other resource seems now to be left us. The restoration of Harriet's health, and even the preservation of her life, in this climate, speaking after the manner of men, is impossible. But with God all things are possible, and our daily prayer, is, that he would yet interpose his almighty power and say unto her, "Arise and live,—still be a light unto the gentiles, and an example of righteousness to them who are setting in the region and shadow of death!" The issue is with Him, and to his unerring wisdom, we would most cheerfully submit it.

"Thro' all the downward tracts of time,
His watchful eye surveys;
There's none so wise to choose our lot,
Or regulate our ways."

The full persuasion of this truth, keeps us in perfect peace, notwithstanding the afflictive and trying circumstances in which we are placed. Circumstances, deeply afflictive in themselves, and threatning to be doubly so, in their consequence,—that of denying us the privilege of preaching "among the gentiles, the unsearchable riches of Christ." This is the point on which we find it most difficult to retain, and exercise a spirit of resignation. We were contented, happy, and often joyful in our situation and work, and had reason to anticipate as much continued prosperity, and as full ultimate success as we could desire; and thus to have every expectation dashed with disappointment, our chosen plans and pursuits for life, entirely frustrated, we feel to be a severe and heavy trial. To exiles such as we have been, and still are, "country, home, and friends," with all the polish of civilization, and the refinement and blessings of piety, inseparably connected with thoughts of them, daily rise on the mind with a fascination deeply affecting to the heart.—But could we be permitted, in the providence of God, still to occupy our cottage at Mani, with our invaluable and beloved associates there, and with them be allowed still to share the cares, the labours, and the joys of missionary life, we would more cheerfully than ever, consent to behold the former, only at that "distance" which at present, "lends enchantment to the view."

Lahaina is naturally beautiful,—we could wish nothing more so in a heathen country—and might by cultivation and taste, be made an Eden; the field of usefulness is large and already white to the harvest; hundreds and thousands are anxious daily to sit at our feet and listen to the words of eternal life, and when they have heard, are ready to bathe them with tears of gratitude and love:—and what gives a double sweetness to the whole, our associates are those, who are emphatically after our own hearts, The very prepossessing exterior of Mrs. R. which, I doubt not you well remember, is by no means deceptive; when it speaks the most in her favour, *the half is not told*. She is to H. indeed a sister; and Mr. Richards, I cannot but esteem a most invaluable friend as well as most able and faithful fellow labourer. Scarce any man could be better qualified for the life to which he has devoted himself; and few in the same sphere, are half so successful. Though he has been but little more than two years on the ground—has never had the facility even of an ordinary interpreter in acquiring the language—has occupied an entirely new station, and from my unavoidable absence has been full half the time completely alone, he has for near two years preached regularly to the people, and two months ago completed a translation of the Gospel of Matthew—the first translation that has yet been furnished by any member of the Mission, and one that, I doubt not, is as free from errors as most first translations ever are.

I mention these circumstances—the advantages, of local situation—the desirable field of usefulness, and the highly valuable and beloved associates we here possess, as inducements for preferring our present to all other spheres of labour, which have been superadded to the general disposition of benefiting the heathen, which first led us "to forsake houses and lands and father and mother and sister and brother." And my dear cousin, I can assure you if we are eventually compelled to return, they in addition to this last, will make our departure from these shores, benighted and polluted as they are, a trial of bitterness tenfold greater than that which we experienced, when we were hurried over the waters of your harbour, from the outstretched embraces and tearful benedictions of many of our best and dearest earthly friends.—You, with us, must be content to wait a further disclosure of the will of God in regard to us. He alone knows whether that will is to be of *weal* or of *woe*."

The Paris Bible Society, we are happy to learn, experiences every year an increase in the number of its auxiliaries, and consequently in its pecuniary resources. By the accession of 23 new auxiliary and branch societies, during the past year, the total number has been augmented to 96, and the formation of several more is in contemplation.

These are happy indications of an increasing interest for religion.—*N. Y. R. Chron.*

Praiseworthy Example. In an infant Presbyterian Congregation in the town of Reading, Pa. an Education Society was formed in 1822. In 1823 they took under their care, from a Sabbath School, a pious young man who is now advanced to a standing in the Theological Seminary at Princeton. The Society is supported principally by females; and these females, to aid the cause have formed a "working association," and from the avails of their funds, in addition to supporting the young man, have made the wife of their minister, a life member of the Society, have $97, 90 in the Treasury, and $50 in the Savings Bank

N. H. Rep.

The American Tract Society have already in possession stereotype plates for about 80 different Tracts. They solicit funds to enable them to prosecute their noble enterprise.

From the New Hampshire Repository.

HEATHENISM AT HOME.

On the ninth ult. Mr. M——became ill, and medical aid was procured immediately—but too late—he was no more.—Being 70 years of age, the funeral discourse was founded on "The days of our years are threescore years and ten.

Mr. M——is not known to have favored any particular denomination of Christians.—Not far from the boundary of Mass. and Vt. he has lived 50 years on his estate, a beautiful elevation in plain sight of the Meeting House, and only three quarters of a mile distant.—The under timbers of this house are now giving way from the decays of time.

While returning from the mournful occasion, an aged bearer made this shocking remark:—"This is the first time Mr. M——was ever in our Meeting House."

Ought not Ministers and Laymen to search out these heathen at home and show them their spiritual wants before it is too late?

Jan. 12, 1826. D. L.

Ignorance in France.—The Secretary of the Society of Elementary Education in France, (M. RENOUARD) published at Paris, in 1825. a work on EDUCATION, from which the following paragraph is extracted:

"A MAJORITY OF OUR POPULATION IS IMMERSED IN THE MOST PROFOUND IGNORANCE; even our cities are filled with persons of both sexes who can neither read nor write. The greater part of the country people are strangers to all intellectual culture. The absence of all elementary instruction in the mass of the population is not the only proof of the defects of our system. It is only necessary to glance at the highest establishments of instruction, to be convinced that they are designed only for a small fraction of our fellow-citizens, and that society has not yet been prepared by its institutions either to receive or to expect universal education."

REVIVALS.

For a summary view of the revivals which are at present enjoyed in this vicinity, we refer our readers to the narrative of the state of religion, which appears in a succeeding column. Many additional particulars of a most interesting nature came before the Presbytery, relative to the subject of fervent agonizing prayer as a means of promoting revivals: but we choose to confine ourselves at present, to those particulars which the Presbytery have seen fit to furnish us for publication; and we can only add in this place, that a more interesting session of this Presbytery has never been witnessed.

By a gentleman from Guilford, Chenango co. we learn that a revival has commenced in that town with very favourable appearances.

The prospect of a general revival throughout Vermont has not been so favorable as now, for many years. Besides the revivals in Burlington, Rutland, Middlebury, and eight or ten other towns in the vicinity of the latter place, revivals prevail to a greater or less extent, in the towns of Northfield, Roxbury, Braintree, Worcester, Cabot, and Strafford.

Let all the Churches of Vermont, of every denomination, awake, and arise, and prepare the way of the Lord, and give him no rest, till, by the effusion of the Holy Spirit, every part of the state shall become a fruitful field. *Vt. Watch.*

The town of Salem, Ms. has been blessed with a revival of religion, more or less powerful, for nearly two years past—during which time, according to a 'narrative,' published in the Recorder & Telegraph, *three hundred and seven* persons were received into five churches. "Of these, 95 were males, and 212 females—117 were heads of families. And it is a delightful thought, that in so many houses where the domestic altar had before been unknown, the incense of the morning and evening sacrifice now ascends before the throne of the Eternal." *Zion's Herald.*

The work at Litchfield, Conn. says the Religious Intelligencer, we understand, is still continued, though not apparently progressing as it has been. The eastern parts of Long Island are favored at this time with a revival of considerable extent. The particulars we have not learned.

A correspondent speaking of the late revival in Monson, Mass. says, I have seen such signal answers to prayer the summer past, that I should be peculiarly blameable if I could doubt the promises of God. The cloud that arose here, has passed on, and is now shedding its blessed influences to the east of us. Brimfield, Sturbridge, and Southbridge are partaking of its gentle distilling dews. O may it spread and spread until the whole earth be filled with the glory of God. In August, 10 were added to the church in Monson; in October, 50; in December, 18, and 10 stand propounded for admission in February.

WESTERN RECORDER.

UTICA, TUESDAY, FEB. 14. 1826.

Mr. Aikin's Sermon a gain.—Mr. Aikin's sermon on Theatrical Exhibitions is spoken o in high terms by the Editors of the N. Y. Rel. Chron. The argument is stated to be conclusive against these Exhibitions; and a hope is expressed that so ingenious and useful a production, may be extensively circulated and read. The Editors think that the author was led to this effort "by the recent establishment of a Theatre within the precincts of his congregation"—Probably he is right. Well, we are glad at last to see *one* editor who *dares* in his own proper person, to speak what he *really thinks* on such a subject; and who joins us in despising the servility of those editorial *mouth-pieces*, who habitually give countenance to a thing, which in their own consciences they fully condemn. By the by—while we think of it, the Editor of the Baptist Register of this village, has been pretty *decided* in *his* remarks against theatres—and the new "Utica Intelligencer," we hope will never consent to speak in their favour.

More Emigrants for Hayti.—The "Genius of Universal Emancipation" mentions that the Friends at their late yearly meeting in North Carolina, determined to send a vessel of Coloured emigrants from that state to Hayti, the ensuing spring; and he adds, that the acting committee of the meeting have nearly one thousand coloured people under their care, all of whom, it may be expected, will in a year or two, be supplied with passages to that island.

United Domestic Missionary Society—It appears from the last N. Y. Observer, that at the present time, there is a great deficiency in the funds of this important institution, which if not soon supplied, will embarrass the operations of the managers, and render it necessary, instead of extending their efforts as the field opens before them, to withdraw their assistance from several places where it has been advantageously furnished. We should extremely regret such a result as this; and though the Christian community are so little awake to the subject, we cannot but hope for better things. Domestic Missions should surely have the preference of every other. They have been greatly blessed; and many of the revivals which have lately been noticed in our columns, may be traced to their instrumentality.

PRESBYTERIAN EDUCATION SOCIETY—ACADEMY AT BLOOMFIELD.

We learn from the N. Y. Religious Chronicle, that since the late resignation of Doctor Armstrong, as principal in the Bloomfield (N. Jersey) Academy, the Board of Directors of the Presbyterian Education Society, have adopted a plan for the future regulation of that institution, by which they hope to render it more servicable in the education of beneficiaries, and more distinguished in its character as a classical Seminary. The general superintendence of this seminary, is hereafter to be vested in a board of trustees, chosen annually by the Presbyterian Education Society, who are to maintain a constant watchfulness over its concerns; and a resident supervisor is to be appointed over the whole boarding establishment, who will also co-operate with the Principal in the government of the students. Mr. Albert Pierson, a gentleman highly recommended, has received the appointment of Principal, with the privilege of selecting his own Assistants; and the new arrangements are to go into operation the first week in May next. Every student without distinction, will be charged $24, annually for tuition: but while the general charge for board exclusive of washing and lodging, will be $1,75 per week; the beneficiaries will be furnished with all these for only $1, per week.

But what strikes us as peculiarly favourable in the contemplated plan is, the establishment of a garden for the exercise of the beneficiaries, and others who may desire it. A portion of labour each day in the proper season of the year, will be exacted of the Beneficiaries; and this, if properly managed, will contribute at once to to the funds of the institution, and the health of the labourers.

Death of the Emperor Alexander.—The late French papers announce the important intelligence of the death of the EMPEROR ALEXANDER! The news was communicated by a telegraphic despatch, from Taganrock, at which place he died on the 13th December, of a sore leg. under the influence of St. Anthony's fire. This great man was born December 22, 1777, and was crowned as the successor of Paul, March 24, 1801. He stood at the head of the "Allies," and was constantly increasing in power. What changes in the political condition of Europe may take place in consequence of his death, it is at present impossible to conjecture. Political men will look with anxiety for the developement of the character of his successor, who, it seems, is his next younger brother, the Grand Duke Constantine.

In the early part of Alexander's reign, there was much to admire. Though an absolute monarch, on whose sole decisions depended the welfare, and even the life and death of his subjects, he acted almost with the mildness of a republican chief; and sought by encouraging the arts and sciences, and by disseminating the blessings of literary, civil, and religious information, to promote the general happiness of his subjects, and to secure a lasting interest in their affections. For a time, he was also looked upon as seriously engaged for the promotion of perpetual peace and good will among the nations: but, in process of time, he showed himself to be governed by other motives than those of benevolence. He was selfish and ambitious, and though, for a time, he encouraged the efforts of evangelical missions, and of Protestant Bible Societies, he at length showed, by the removal of Prince Galitzin from the ministry, that he had no relish for those things; and cared more about the aggrandizement of his nation, than any thing else. His late acts against the missionaries seem to have been just finished, when he was called by the great Lord of the vineyard, to give an account of his stewardship. Should the good Prince Galitzin now be restored to the ministry, the door would again be opened for the exertions of Protestant Missionaries.

ONEIDA PRESBYTERY.

The Oneida Presbytery held a most interesting session in this village during the past week; and from the peculiar circumstances which attended it, we are induced to hope that much good is yet in store for the churches within their bounds, and that henceforward the friends of religion will engage with increasing ardour in the great cause of the Redeemer. The details which were communicated respecting the revivals in this vicinity were heard with intense interest. The recital seemed to awaken new energy in the members of the Presbytery; and it gave rise to the discussion of several topics of great importance. A brief notice of some of the principal facts which were presented before the Presbytery, is contained in the following

REPORT.

After a long season of coldness and deadness in spiritual things, which has characterized our churches generally for several years past, we are permitted to assemble on this occasion, with feelings of joy and gratitude. A release from the stupidity which had so long prevailed amongst the ministers and churches of this Presbytery, is beginning to be felt in some of our congregations as a most striking display of long suffering grace and condescension.

In reviewing the time past, we feel constrained to reproach ourselves as office bearers in the church of Christ, for our want of faith—for our want of zeal for the salvation of sinners, and of fidelity in the cause of our blessed Master. We would take shame and confusion of face to ourselves—we would lay ourselves at the foot of sovereign mercy, confess our manifold and aggravated sins, and implore forgiveness through the atoning blood of our Great High Priest. We, and the churches under our care, have generally exhibited, in our deportment, a spirit of worldly-mindedness by which we have wounded the cause of the Redeemer, and grieved the Holy Spirit. There has been a great want of mutual love and zeal for the cause of Christ among ministers, and of harmony and unanimity in many of our churches. This state of things never perhaps appeared more visible and alarming than within the past year. Whitesborough however was visited with a shower of divine grace early in the Spring, the beginning of which was noticed in our last annual narrative. There was a precious ingathering of souls.—About fifty-two united with the Presbyterian church in that place, and a few became hopefully pious in New Hartford. This refreshing season soon passed by, and during the early part of the summer there was a greater degree of hardness and deadness in our congregations than perhaps, we have ever before experienced.—But it would seem that even this awful stupidity was employed by the Great Head of the church for the purpose of awakening a *number* of his people from their slumbers. The calamity was felt by some praying souls They repaired to the throne of grace, poured out their complaints before God, and intreated him to have mercy upon Zion. Such was the commencement of a work of divine power, of which we have witnessed no parallel in this country, and such as we have seldom discovered in the history of the church. We would call upon our souls and all that is within us to magnify and bless the holy name of Him who delights to shew forth his glory, in the salvation of sinners. "Not unto us, O Lord, but to thy name be all the glory."

Of those churches which have been most highly favoured we would mention the following.

In Vernon Centre, early in July, the church were aroused from a most lifeless and discordant state to some degree of a spirit of prayer. Some awful dispensations of Providence, in the death of unbelievers, were means of increasing the excitement which began to appear. Early in Oct. the power of God began to be displayed in a remarkable manner—its effects became general—whole families of unbelievers were brought to bow at the footstool of sovereign mercy. The most bitter opposers yielded to its influence and were melted into tears of deep distress.—Nor is the Spirit yet withdrawn, but is gathering in the unbelieving remnant.

Mount Vernon is also favored with a copious shower of divine grace, which began in November. There, old professors humbled themselves before God and confessed their sins. Their prayers have since been attended with evident tokens of the divine favor, and many sinners have been brought out of darkness into marvellous light. The work is still proceeding with unremitted progress.

Westmoreland was in a cold and divided state till late in autumn, when the good work began which is now, in its slow and silent progress, drawing precious souls from the way to death.

In Rome, the work began early in December, and proceeded with such overwhelming power as very soon to bear down all opposition, and to prostrate sinners, of every description, in the dust before God. A considerable number of professional men—men of sound sense & strong minds and who had cherished deeply rooted prejudices against religious zeal, were brought as little children to the feet of Jesus, to be taught of him. The Holy Spirit is still operating there.

The church in Western, has been raised from a broken and divided state, by the powerful descent of the Holy Spirit, by which a multitude have already been added to the Lord. Althe' this congregation is without the regular ministrations of the word, the church continues to grow and to walk in the faith of the gospel.

In Verona, in Skenando, New Hartford, Utica, Whitesborough, Boonville, Trenton, and Sangerfield, some tokens of mercy have appeared.

In reflecting on what the Lord has done for us, we would admire and adore the extraordinary exhibitions of his goodness and sovereignty. It is only a short time since this work began, but such has been its power, that in those places where it has chiefly appeared, it has in its course, borne down the most violent opposers.

The most devout and circumspect christians have been aroused to new vigor and activity. Careless professors have been ashamed and confounded, and have been brought to deep distress on account of the dishonour which they have cast upon religion and the wounds which they have given to the cause of the Redeemer. Sinners of every rank have bowed to the sceptre of grace, from the most abandoned and profane up to the most unblemished moralists, embracing many who were not only practically but professedly opposed to the simplicity of divine truth. Openly avowed infidels, as well as those who assumed the name of christians under the denomination of universalists, have forsaken their refuges of lies, and have betaken themselves to the only Lord God that bought them. Aged & confirmed Roman Catholics, despairing of the efficacy of the pardon sold to them by their parish priests, have fled to the great High Priest, and have found acceptance and forgiveness without money and without price. Young children, with hearts filled with adoration, have shouted Hosannas to the Son of David.

In these revivals the power of God has been remarkably visible. We have discovered no instance of the use of artifice to excite mere human feeling, or to inflame the passions. In most cases, convictions were very pungent and deep. These were the effects of the simple word of God, the sword of the Spirit, piercing the conscience and the heart. The word has been generally presented in plain and pointed language. Boisterous speaking and loud declamation have been studiously avoided. Private visiting, faithful discipline and setting apart days of fasting and prayer, have been eminently blessed. The effectual, fervent, agonizing prayer of faith, has been found the immediate forerunner of the operations of divine power on the souls of men, & special prayer for individuals in the closet and in little circles, have to all human appearance been eminently instrumental in drawing down the rich blessings of salvation. Many were hopefully converted in answer to prayer, who were inaccessible by other means, and who avoided all religious admonition.

Such were the means which immediately preceded conversion. But in most cases, the seed had before been sown by a long course of systematic instruction. The members of Bible classes and Sunday schools, have in all the places mentioned, been amongst the first subjects of divine grace. In Rome it has been observed that all the teachers and nearly all the scholars of the Sunday school, except very small children, are numbered amongst the subjects of piety. In Westmoreland, the Bible class and Sunday school have been peculiarly blessed.

The religious state of Hamilton College, although at present there is no special excitement there, is still promising. About one half of the students are hopefully pious, & maintain a good degree of consistency in their conduct.

The Western Education society is actively supported, and the success of its undertakings has exceeded all reasonable expectations. It is a blessing at once to the church and to the college near which it is situated.

The Presbytery, however, would not forget that they have still before them many painful subjects of contemplation. Profaneness, immorality and licentious pastimes, are prevailing to an awful degree, especially in our rising villages and along the banks of the canal. And to support and shield these practices, there are not a few who are zealously engaged in propagating heretical and licentious doctrines.

In concluding, the Presbytery would unite with the churches under their care, in humble and fervent supplication to the Spirit of all grace for the continuation and extension of his benign influence. We would ask largely of Him who giveth liberally and upbraideth not, that he would fill our land, and the whole world with the knowledge of the glory of God

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At a public meeting of the Oneida Presbytery, held in this village the week past, it was

Resolved, that it is inexpedient that this Presbytery be any longer considered as an Executive Committee of the Western Education Society.

Resolved, that this Presbytery, become auxiliary to the Western Education Society, and recommend to all the congregations within its limits, to adopt the general system of operations established by means of town Agents, for promoting the interests of said Society.

Resolved, that the collections taken up on sacramental occasions of the meeting of this body, be paid into the treasury of the Western Education Society; and also, that on all occasions of ordaining a minister within our limits, or of installing a minister over any of the churches in our connexion, a public collection be taken up for the benefit of said Society.

Resolved, that the congregations under our care, be required to report to the adjourned meeting of Presbytery the amount of what they have raised for Domestic and Foreign Missions, and for the Education Society, from Feb. 1st 1825, to February 1st, 1826.

Whereas the Western Recorder and the Utica Repository are exerting an important moral influence on the community, and all the profits arising from both, are devoted to the interests of religious and charitable institutions in this section of country; therefore,—

Resolved, that it be recommended to the several churches in our connexion, to give special encouragement to the circulation of these publications.

And, Whereas, it appears from a statement made to this body at their present session, that by report of the Steward to the Prudential Committee on the 1st inst. he had expended in cash since last June, about $120, more than the amount of all the provisions received at the boarding house since that period, including the articles then on hand to meet the current expenses of the establishment: and whereas it is indispensible to the continuance of the institution that the current receipts should meet the current expenditures; therefore,—

Resolved, that it be recommended to all the churches in our connexion, to take up the annual collection for the Western Education Society, in the course of the present month.

Extract from the Minutes
Attest, NOAH COE, *Stated Clerk.*

Ordination.—On Thursday evening last, Rev. H. Norton, was ordained as an evangelist by the Oneida Presbytery, convened in Mr. Aikin's church in this village. The sermon was preached by Rev. Mr. Finney; and the services were attended with much solemnity. Mr. Norton's contemplated field of labours, we understand, is Upper Canada, which is a region of great spiritual barrenness. May the blessing of Heaven attend his exertions.

Gershom Powers, first Judge of Cayuga Co., has been appointed by the inspectors, keeper of the State Prison at Auburn, in place of Maj. Goodell, deceased.

POLITICAL.

CONGRESS.

SENATE,—JAN. 27, TO FEB. 2.

On Friday, the bill from the House of Representatives, to amend the Judicial System, was twice read, and referred to the Committee on the Judiciary.

On Monday, the resolution relative to a change in the consitution on the subject of the election of President and Vice President, was taken up, and afterwards postponed.

A resolution was offered by Mr. Dickerson, to authorize the Secretary of the Treasury to distribute annually among the several States and Territories, the sum of $300,000, for the purposes of Education and Internal Improvement, to be apportioned among them according to the rate of direct taxation.

On Tuesday, Mr. Sanford, from New York, appeared and took his seat.

Almost the whole of the day was passed in the consideration of executive business.

On Wednesday, the annunciation of the death of Mr. Chambers, a Senator from Alabama, produced an early adjournment. A resolution was offered by Mr Noble, for an appropriation of $50,000, for the purpose of extinguishing the residue of the Indian title to lands, in the state of Indiana; and another by Mr. Benton, for an inquiry into the propriety of repealing the 4th section of the act authorizing the President to make treaties with certain Indian tribes, and for other purposes.

On Thursday, the resolution offered yesterday, by Mr. Noble, relative to the subject of extinguishing Indian titles in Indiana, was taken up and agreed to.

The Senate then proceeded to the consideration of executive business, with closed doors.

HOUSE OF REPRESENTATIVES.
January 27, to February 2.

On Friday, a resolution was laid on the table calling for information as to the credits allowed to the late President Monroe—also a resolution calling on the Secretary of War, for information as to what additions are necessary to the Military establishment, for the preservation of the contemplated fortifications.

A great part of the day was spent in discussion about the system of fortifications.

On Monday, a bill was reported by the Naval Committee, proposing that after the first of June next, the Naval establishment shall consist of "One Vice-Admiral, two Rear Admirals, 30 Captains, 30 Masters-Commandant, 220 Lieutenants, 10 Chaplains, 50 Surgeons, 65 Assistant do. 50 Pursers, 20 Sailing Masters, 450 Midshipmen, 30 Boatswains, 30 Gunners, 30 Carpenters, 20 Sail makers; and such number of petty officers, seamen, ordinary seamen, and boys, as the public exigencies require, to be determined and assigned to the different yards, stations, and vessels in the Navy, under the direction of the President of the United States."

Resolutions were laid on the table relative to Mr. Monroe's accounts—to the surveys of the War Department—to the establishment of a Navy Yard at Charlestown or St. Mary's; and to the subject of the Panama Congress.

On Tuesday the same subject came up again, but gave place to a call for the orders of the day, relative to certain appropriations, &c.

On Wednesday, the subject of the Panama Congress was again taken up, when Mr. Livingston, of Louisiana, spoke in favour of the contemplated mission.

On Thursday, the House resumed the consideration of the resolution offered by Mr. Hamilton, on the 17th Dec. calling on the President of the United States for copies of the invitations given to this government to send ministers to the Congress at Panama, on this subject, a very warm and animated discussion ensued, which continued till a late hour.

Congress.—We have only time and space to say that the bill to extend the judicial system of the United States, passed its third reading in the House of Representatives, on the 26th ult. without debate, and without a division being called. The bill, as passed, proposes to add three to the present number of associate judges, of the United States, thus increasing the number of judges of the Supreme Court, and the number of circuits of the United States' courts, from seven, to ten.—*Argus.*

State Legislature.

Petitions.—of the common council of Troy, for the navigation of the Hudson; for the incorporation of the African Clarkson Association, in New-York; of the New-York Manumission Society, to be allowed compensation for scholars taught in their free school; of inhabitants of Herkimer county, for a canal from the St. Lawrence, by the way of Black River and West Canada creek to the Erie canal; of Montgomery and Hamilton counties, praying for a canal from Sacondaga river, by the way of Johnstown, to intersect the Erie canal at Caughnawaga.

IN SENATE,

Saturday February 4th. Mr. Spencer, from the committee on literature, to whom was referred so much of the Governor's speech as relates to common schools and the procuring competent teachers, made a long and interesting report thereon, and brought in a bill to increase the common school fund, and the literature fund, to promote the education of teachers, and to regulate their appointment; which, with the report, was ordered to be printed.

The Secretary of State reported a statement of the census of the state, together with certain statistical tables.

The bill to incorporate the Oneida Insurance Company, at Utica, was read a third time and rejected, only 15 voting in the affirmative.

On Monday, Feb. 6th, the following resolution was introduced and adopted:

Resolved, That the standing committee on state prisons be instructed to inquire whether any, and what abuses exist in the government and discipline thereof, and whether any further legislative provision on that subject is necessary.

The Senate then went into committee of the whole (Mr. Bowman in the chair) on the resolutions heretofore introduced by Mr. Wright, respecting the election of President and Vice President of the United States, and concerning the powers of Congress to appropriate monies for internal improvements.

The Senate suspended legislative business, and opened the Court for the Correction of Errors, which court was then adjourned till the first Monday in March.

Passed the bill (Mr. Ogden in the chair) for the relief of the Baptist Missionary Convention.

The bill (Mr. Brayton in the chair) to amend the law of 1822 relating to partnerships.

On Tuesday, Feb. 7th, the Comptroller reported on the subject of the agricultural expenditures.

On Wednesday, the 8th, considerable business of a local nature came before the Senate,

On Thursday, the 9th, Mr. Ogden, pursuant to notice, brought in a bill to equalize the distribution of monies appropriated to promote agriculture by the acts of 1819—20.

The subject of privileges in the surplus waters of the canal came up. A petition had been received from inhabitants of Syracuse, complaining as to the distribution of these privileges—a complaint, it seems, which has become quite frequent. In consequence of having seen this petition, Mr. Seymour, one of the commissioners, sent a communication to the Senate, requesting that body to call on him for papers relative to the subject—which was agreed to.

On Friday, the 10th, several bills of a local nature were passed, after which the Senate went into executive business, & then adjourned.

HOUSE OF ASSEMBLY.

On Saturday, February 4th, the Speaker of the House obtained leave of absence in consequence of sickness in his family, when Mr. Allen, was chosen to occupy his place.

The committee of the whole, Mr. J. Hall in the chair, had under consideration the bill to extend imprisonment for debt, in certain cases of trespass. This bill provides that whenever any judgment shall be obtained, and the judge or justice before whom the same was rendered, shall certify, that the trespass for which such judgment was rendered, was wilful and malicious, then, and in such case, the defendant shall be barred from availing himself of the existing statutes enabling debtors to liberate their bodies from imprisonment for debt. After considerable discussion on the merits of the bill, the committee rose and reported.

On Monday, Mr. Foote brought in a bill to authorize the supervisors of the different towns in this state, to take and hold lands for burial grounds.

Tuesday, 7th, On motion of Mr. Forbes,

Resolved, that the committee on the judiciary inquire into the expediency of repealing or modifying the law relating to usury, so that contracts of a usurious nature shall be void, for the surplus of interest beyond the rate of seven per cent per annum, and that they be authorised to report by bill or otherwise.

Mr. Thomson called for the amendments of the Senate to the resolution for the appointment of state officers. The amendments were agreed to—The appointments will therefore be made on Tuesday, the 14th inst.

The governor communicated a treaty made on the first inst. with the second christian party of the Oneida Indians, which was referred to the committee on Indian affairs.

On Wednesday, the 8th, the resolution offered by Mr. Allen, for the appointment of a committee to examine all bills for incorporations, was called up and passed, 36 to 31.

The bill to incorporate the Utica Horticultural society, was read the third time and passed ayes 85, noes 0:

The commissary general, agreeably to a resolution offered by Mr. Root, made a report connected with the situation of that department.

On Friday, the 10th, considerable business of an unimportant nature came before the house.

The governor informed that he had approved of the following bills:

To amend the act relative to partnerships.

Relative to the medical society in Niagara county.

To revive the charter of the New-York Historical society.

To revive the charter of the village of Bridgewater.

Regents of the University.—The Legislature have made choice of Hon. Gulian C. Verplanck, member of Congress, and Jesse Buel, Esq. as Regents of the University of this state, to fill the vacancies occasioned by the death of Matthew Clarkson, and the resignation of Henry Rutgers.

The latest Bogota accounts, received at Norfolk, via Jamaica, state that the elections, as far as heard from, were unanimous in favor of the re-election of Bolivar to the Presidency, and General Santander for Vice President. The Peruvian legislature are to meet on the 10th of next month. By a decree of the General Assembly, passed the 11th of August last, Peru is to be called the "Republic of Bolivar," and the seat of government is to be named "Sucre."

[*N. Y. Adv.*

Duelling.—A southern judge some years ago, in his charge to a grand jury, denounced duelling in terms so severe, that they presented two men, one for giving, and the other for receiving a challenge. The magistrate caused both the parties to be arrested, and enforced the law so rigidly that both parties, after the rising of the court, challenged him. To round the circle of absurdity, the judge accepted the challenge, fought and wounded them both.

Providence, (R. I.) contains *Fifteen thousand* inhabitants and *Twelve* churches.

A well to obtain salt water, is boring near Wheeling, (Pa.) the present depth of which is more than *Nine hundred feet.* The chisel is now acting upon a rock almost as hard as itself, and the progress is very slow.

More Canal Projects.—It is in contemplation says a western paper, to petition the Legislature to make a canal from the Onondaga Lake, at Salina, to Oneida Lake. The Onondaga Register, speaking of this project, says:—It is well known that the consumption of wood in the manufacture of salt at the springs, is very great, and that of late years it has been difficult to procure an abundant supply at reasonable prices. The proposed canal, it is said, can be made without a lock, would be only 15 miles in length, and when completed would give access to an almost inexhaustible quantity of wood, which could be brought to the salt works with but a trifling expense.

A writer in the Albany Argus, proposes the construction of a canal from the Erie canal to Sodus bay, on Lake Ontario, and says that a petition will be presented to the Legislature this winter, setting forth the many and great benefits which would accrue to the state, by the accomplishment of this work.

Literary.—The Life and writings of the late William Pinkney, it is said, will soon be published, by Henry Wheaton, Esquire.

Canal Revenue.—The Comptroller, in his late annual report to the Legislature, states the amount of tolls received the past season on the canals, to be $521,343, 94. The salt tax yielded a revenue of $79,967 82.—This tax is estimated to produce the present year, $100,000; and the canal tolls, $600,000.

Auction Duties.—The amount of duty derived from the sales at auction during the last year is as follow:

City of New-York	$285,844 63
City of Albany	780 52
All other parts of the state	317 23

The greater part of this fund is pledged for the redemption of the canal debt.

NOTICE.

The Directors of the Western Education Society are hereby notified that a Stated meeting is to be holden on Wednesday, the 15th Inst, at 10 oclock A. M. at the Boarding house in Clinton.

ORDINATIONS & INSTALLATIONS.

On Thursday the 12th ult. Rev. James V. Henry was installed Pastor over the Presbyterian church and congregation of Ballston, by the Albany Presbytery. Sermon by the Rev. Mr. Monteith.

On the 18th ult. the Rev. Erastus Maltby was installed Pastor of the Trinitarian church and society in Taunton, Mass. Sermon by Rev. Mr. Wisner, of Boston.

At the same time and place Mr. George Cowles of New Hartford, Conn. was ordained to preach as an Evangelist.

On the 3d of October last, at Ash-Camp Meeting house, Charlotte county, Virginia, Mr. Elisha Collins was ordained to the work of the Gospel ministry.

DONATIONS
TO THE W. EDUCATION SOCIETY,
In January, 1826.

ONEIDA COUNTY:

Paris Hill, Charles Smith, prov. $5; Patrick Campbell, do. 2; Martin Neel do. 1; Philander Simmons, mdz. 1; Justus Munson, prov. 1; Ezekiel Pierce, do. 1 05; Jonathan Head, do. 2 61; Israel Scofield, mdz. 1 50; Mrs. M. Scofield, prov. 66 cts.; Adam Simmons, do. 2 33; Fobes Head, do. 1 13; Selick Scofield do. 50 c.; Mrs. M. O Munson, do. 75 c.; Nathaniel Pierce, do. 64 c.; Stephen Hitchcock; do. 75 c.; Nathaniel Tompkins, do. 50 c.; Mrs. M. Briggs, do. 38 c.; Val Pierce, do. 38 c.; James Pierce, do. 50 c.; Mrs. S. Crane, do. 70 c.; James Barnes, do. 25 c.; Martin Porter, do. 3 09; Ira Porter, do. 45 c.; Daniel Handy, do. 37 c.; Philip I. Simmons, mdz. 1 25; Mrs. Miranda Simmons, prov. 51 c.; Mrs. Mary Kilborne, do. 1 25; Edward Elliot, do. 1 67; Geo. Walker, do. 71 c.; Abraham Bartlett, do. 50 c.; Samuel H. Addington, mdz. 12 1-2 c.; A Friend, prov. 90 c.; Rev. John Waters, do. 3 36; Timothy Hopkins, do. 1 24; Tillinghast Simmons, services as agent, 1 50; Henry McNiel, do. 3 83; — 43 26

Verona, Samuel Avery, prov. 2; Persons whose names are not given, prov. 2 14; Cynthia Bishop, cash, 50 c.; — 4 64

Norwich Society, Benjamin Wood, prov. and mdz. 3 18; Robert Dixon, prov. 4 50; Anna Dixon, do. 72 c.; John Campbell, do. 66 c.; Alfred Warriner, do. 1; Walter Warriner, do. 1; Robert Henry, do. 69 c.; a friend, do. 72 c.; Dea. Simeon Coe, prov. and services, 7 02; — 19 49

Holland Patent, Mrs. Hamlin, prov. 3 33; — 3 33

Utica, Rev. S. C. Aikin, cash, 1, mdz. 2; a friend to the Society, 1 88; — 4 88

Clinton, Religious Charitable Society, in Clinton Village—clothing, by Mrs. Othniel Williams. — 22 63

Westmoreland, Rev. A. Crane, mdz. — 2 00

CHENANGO COUNTY:

Sherburne East Society, Female Benevolent Society, to complete the sum for constituting their Pastor a Director for Life, mdz. — 30 25

OSWEGO COUNTY:

Presbytery of Oswego, Sacramental collection in Volney, cash, — 4 16

$134 64

JNO. BRADISH, Treasurer.

Received, Utica, 31st January, 1826, for the Theological Seminary at Auburn, of John H. Lothrop, Esq. five dollars.

C. TEN EYCK, Agent.

AGENTS
FOR THE WESTERN RECORDER.

Adams, B. Wright, Esq.
Brownville, James Ballard,
Boonville, Rev. I. Manley,
Champion, Rev. N. Dutton,
Ellisburgh, Amos Hudson,
Evans' Mills, Dea. C. W. Candee,
Gouverneur, H. D. Smith, Esq.
Henderson, Dea. A. Atherton,
Leyden, Rev. R. Kimball,
Martinsburgh, Rev. D. Kimball,
Oxbow, Rev. James Sandford,
Rodman, Rev. D. Speare,
Rutland, Rev. A. W. Platt,
Stowe's Square, Rev. P. Camp,
Sackett's Harbor, George Camp,
Watertown, B. G. St. John,
Westford, (Otsego co.) Charles Maxon.

DEATHS.

At Brooklyn, Rev. Alexander Cumming, formerly of New-York.

On board brig Concord, on her arrival at Mobille Bay, Dr. J. Adams passenger. His body was taken to town and interred—informed that his friends lived at Utica.

Our countryman Gen. Wilkinson, died the latter part of December. His funeral took place in the city of Mexico on the first of January.

In Batavia, Mrs. Abby N. Colton, wife of Rev. C. Colton, aged 29.

At Torrington, Rev. Alexander Gillett, aged 77, in the 53d year of his ministry.

On Saturday morning last, Mrs. Sawyer, wife of the Hon. L. Sawyer, a Representative in Congress from N. C.

On the 25th of December ultimo, the Rev. BENJAMIN MONTAYNE, in the 83d year of his age—pastor of the Baptist Church at Deerpark, Sullivan co. N. Y.

The deceased had been a faithful servant in the ministry of his Saviour and Redeemer about fifty-eight years, in imitation of his divine Master, "doing good." Revered in the churches for his piety and exemplary morals—beloved by kindred and friends—respected by a numerous circle of acquaintances; after a long and well spent life, he has sunk to the grave in the spirit of peace and of hope—happy in approaching death by the force of that rational faith which had made his long life no less agreeable and cheerful, than useful, to all who knew him. He was a striking example to prove that a life of piety is a life of industry, of peace, and of usefulness; and that religion is the practice of wisdom.

BANK NOTE TABLE.
(*Corrected Weekly.*)

NEW YORK.		
Jefferson County, Adams	1	dis
Niagara		
Washington & Warren, Sandy Hill	1	
Barker's Exchange, New York	30 a 35	
Bank of Plattsburgh		
Chenango	a 5	
Mohawk	a 1 1-2	
Central	a 2 1-4	
Auburn	2 a 2 1-4	
Ontario	2 a 2 1-4	
Utica	2 a 2 1-4	
Newburgh Branch	2 a 2 1-4	
Rochester	2 a 2 1-4	
Columbia—Hudson	1 a 1 1-4	
Green County—Catskill	1 a 1 1-4	
Catskill Bank— do	1 a 1 1-4	
Geneva	3-4 a	
Mechanics & Farmers', Albany	1	
State Bank, do under $20	1	
Bank of Albany, under $20	1	
Orange Co. Bank, Goshen	1 a 1 1-4	
All other Banks in this state		par
CONNECTICUT.		
New Haven		par
Bridgeport		par
Norwich		par
Thames Bank, Norwich		par
Fairfield Co. Bank, Norwalk	1-2	dis
Eagle Bank, New Haven		broke
Derby		
All other banks in this state	3-4 a 1	dis
RHODE ISLAND.		
All the banks in this state	1 a 1-2	dis
MASSACHUSETTS.		
Banks in the city of Boston	1-2 a 1	dis
Springfield	3-4 a 1	
All other Banks in the State	1 a 1-2	
MAINE.		
Wiscasset		broke
Hallowell and Augusta		broke
Castine		broke
All other banks in this state	1 a 1-2	dis
NEW HAMPSHIRE.		
All the banks in the state	1 a 1 1-2	dis
VERMONT.		
All the Banks in the state	1 a 1 1-2	dis
CANADA.		
Bank of Upper Canada		dis
All others	2 1-2 a 3	
NEW JERSEY.		
State Bank at Camden	1 a 1 1-2	dis
Cumberland Bank, Bridgeton	1 a 1 1-2	
Farmers' Bank, Mount Holly	1 a 1 1-2	
Salem Steam Mill & Banking Co.	1 a 1 1-2	
Notes of the above under $5	1 1-2	
Lombardy and Protection		
State Bank at Trenton		
All others in the State		par
PENNSYLVANIA.		
Banks in Philadelphia		par
Chester Co.—Chester	1	1 1-2 dis
Delaware Co.—do	1 a 1 1-2	
Farmers' Bank, Lancaster	1 a 1 1-2	
Harrisburgh	1 a 1 1-2	
Norristown	1 a 1 1-2	
Easton	1 a 1 1-2	
Germantown	1 a 1 1-2	
Northampton	1 a 1 1-2	
Notes of the above under $5	1 1-2	
Silver Lake—Montrose		
Lancaster		
Farmers Bank—Hulmville	1 a 1 1-2	
York Bank—Little York	1 a 1 1-2	
Gettysburg	1 a 1 1-2	
Chambersburg	1 1-2	
Carlisle	1 1-2	
Pittsburgh	2	
Reading	1 1-2	
Greensburg	8	
Brownsville	8	
New Hope	12	
Do signed I. Q. Leake Cash'r.		
Other Banks in the state	15 a 95	
MICHIGAN		
Bank of Michigan.		dis

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

WANTED

10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.

Utica, Jan. 2, 1826. 8w79

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.

One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

FROM THE U. S. LITERARY GAZETTE.

RESTORATION OF ISRAEL.

Mountains of Israel! rear on high
Your summits crowned with verdure new,
And spread your branches to the sky,
Refulgent with celestial dew;

O'er Jordan's stream of gentle flow,
And Judah's peaceful valley smile,
And far reflects the lovely glow
Where ocean's waves incessant toil.

See where the scattered tribes return;
Their slavery is burst at length,
And purer flames to Jesus burn,
And Zion girds on her new strength;

New cities bloom along the plain,
New temples to Jehovah rise,
The kindling voice of praise again
Fours its sweet anthem to the skies.

The fruitful fields again are blest,
And yellow harvest smiles around;
Sweet scenes of heavenly joy and rest,
Where peace and innocence are found;

The bloody sacrifice no more
Shall smoke upon the altars high—
But ardent hearts from hill to shore
Send grateful incense to the sky!

The jubilee of man is near,
When earth as heaven shall own his reign;
He comes to wipe the mourner's tear,
And cleanse the heart from sin and pain.

Praise him, ye tribes of Israel! Praise
The king who ransomed you from wo;
Nations! the hymn of triumph raise,
And bid the song of rapture flow.

OLD PAROCHIAL MELODIES.

"Such venerable melodies as these, when clothed in good harmony, have a solemnity of effect that totally precludes every idea of secular music."

This remark of Dr. Burney's, relative to the old melodies of the Reformers, has occasionally been quoted in favour of the liberal use of this kind of compositions in the church: and though our correspondent quoted it last week for a different purpose, it may not be improper to make it the subject of a few brief observations.

1. To make the Doctor's opinion applicable to the *old melodies*, the latter must be clothed in *good harmony;*—and not with the random chords that Tansur, and his admirers in this country have attached to them. The harmonies which have till lately been used in this country, the Doctor would have considered, not only as inadmissible, but as inexpressibly vulgar.

2. The effect predicated of these melodies, furnished with good harmony, is, *solemnity*, to the exclusion of secular associations:—the same, and nothing more, than might have been affirmed of the protracted tones of an instrument, or of a church bell. Solemnity is, indeed, indispensable to musical expression: but, of *itself*, it is not sufficient to *constitute* it. If it *were*, then evidently, we might lay aside our music and our psalm-books, and for all purposes of worship, have recourse to nothing but the funeral knell.

3. We learn from Dr. B.'s writings elsewhere, that he had no relish for these melodies, except when they were *well executed;* and this, according to his own acknowledgment, so seldom happens, "that the greatest blessing is, to have the voices of the clerk, and all those who join in his *out-cry*, rendered inaudible," by the powerful tones of an organ. The Doctor disrelished the parochial style; considered it as, in some measure, a necessary evil in that country; and would have been glad to have seen it abolished, in favour of compositions which were more expressive.

We might multiply quotations from his writings, to prove this if we had leisure for making them; but, probably, this statement of his views will not be called in question.

It is idle, then, to quote Dr. B.'s writings in favour of the opinions of those who would have every thing savour of antiquity; and move in *largo* and *adagio*. He entertained very different feelings on the subject; and all he said in favour of those old melodies, must, therefore, be understood with much limitation.

As for ourselves, we feel that the number of old, slow pieces now in use, where music is cultivated, is proportionably too great;—that very few among the melodies of the Reformers, are fit for modern use;—and that those few are properly applicable only to such stanzas as from the nature of the ideas they contain, will admit of a *tardy utterance*. A few of these old melodies will continue in favor: but the number of psalms and hymns, in which they can be effectually sung, is certainly very limited.

Old 100th and Luther's Hymn, for instance, may be sung to advantage, in such words as

"My flesh shall slumber in the ground," or,

"O glorious hour,—O blest abode,"

but to such as

"'Tis by the faith of joys to come,
We walk through deserts dark as night;—
Till we arrive at heav'n, our home,
Faith is our guide, and faith our light,"

they evidently could not be applied, but at the hazard of mangling the poetry, spoiling the sentiment, and even destroying the expression of the music itself. This subject, with all its importance, has seldom been insisted upon; but it is high time that it should be better understood. A few important hints, on this, and other matters that relate to practical adaptation, have been prefixed to the index of the 5th Edition of Musica Sacra; to which we must beg the liberty of referring our musical readers.

A correspondent of the Kinderhook Herald, alluding to church music, says:

"This part of worship, no less interesting, spiritual or devotional, than prayer, (if indeed it be performed as it ought, with the spirit and understanding,) is with us I fear, mere cold formality. The praises of a congregation, should be conducted under the immediate direction of the church." * * * * * * * * * "When I say under the direction of the church, I mean to be understood, that it is *their* duty to guard against the performance of this devotional exercise, in a cold and formal manner, by instructing the congregation as to its real use and importance: endeavoring to impress upon the minds of all, especially professors, that they are inexcusable if they neglect the gift bestowed upon them. In short, it is the duty of the officers of the church to awake from their lethargy upon this subject, take a deeper interest in the exercise, and by so doing, convince others that *they* at least are duly impressed with the solemnity of this part of public worship.

"Professors of religion do not furnish an excuse that can satisfy their own consciences, for not joining in the exercise, by saying they are not acquainted with the music; for it is only acknowledging their neglect to use the means which would enable them to praise God in a suitable manner."

The preceding remarks are very true; and though they stand connected in the original communication, with some observations that are not strictly just; it may be hoped, that when the writer has looked about himself a little longer, in his posture of wakefulness, he will come at the whole truth of the matter.

The performance of an *Oratorio* (alias, *Concert*,) was advertised in the Canandaigua Repository, to take place at the Episcopal Church, in that village, on the 13th inst.

COMMUNICATIONS.

For the Western Recorder.

PRAYER FOR COLLEGES.

Mr. Editor.—Many of your readers will recollect, that for two or three years past, the last Thursday in February, has been observed as a day of prayer for Colleges. It is not necessary at this time to state very particularly the reason why such a season was set apart for this object, nor the method by which this union of effort and supplication was brought about among Christians in our country. Suffice it to state, that the interest felt on this subject, and which drew forth the fervent supplications of so many of Zion's friends, was excited by a mass of information relating to the religious state of the Colleges in our country, which was collected and presented to the public by an agent of the American Education Society.

The facts, at the time they were first communicated, excited a lively interest among those to whom they were made known; and the next year, it was thought best by a number of judicious and devoted Christians that there should be an union of prayer on this subject, among all who love the prosperity of Zion. Accordingly the last Thursday in February was set apart to pray for REVIVALS OF RELIGION IN COLLEGES.

I have been informed that to a considerable extent, this day has since that time, been observed by the churches in New England. I wish it could with truth, be said, that such has been the fact in this section of the country. I however believe that the reason why this day has not been more generally observed among us, is not because less interest is felt in our Colleges; but because the means for diffusing information concerning them, have not for any considerable time, been enjoyed to as great an extent here, as in New England. The case is now becoming different; and I am very unwilling to believe that my brethren in this region will for any considerable time, remain behind Christians in the land of the Pilgrims, in their exertions to advance the interests of Zion in our own country, or in extending the influence of the Gospel to heathen lands.

The time, however, is at hand when Christians in this region will have an opportunity of manifesting how deep an interest they feel in the *prosperity of religion* in our Colleges, *connected* as it is, both with the advancement of religion in our own country, and the spread of the gospel among the heathen. Were it necessary, I might show this connexion; but every one who bestows the *least* thought on the subject, must *see*, and *feel*, that the conversion of those who are preparing for some public profession, and who, in a majority of instances, are undetermined what that profession shall be, will have a most powerful; not to say a certain tendency, to determine those who shall be thus converted in answer to the prayers of the church to become her ministers—the heralds of the cross of Christ. The demand for such men is acknowledged by all; by some it is *deeply felt*, as the exertions of our Education Societies abundantly proves. In our colleges are multitudes, who, if renewed by the grace of God, would be ready to go forth and proclaim, the "glad tidings of salvation" to the destitute every where. This renewing grace is pleged if Christians *will pray*, and blessed be God, that the *spirit of prayer* is beginning to be felt by many of his people in this vicinity.

In answer to their petitions, he is now pouring out his Spirit, and causing his mercy to be seen among us. This fact alone, abundantly proves the efficacy of prayer—the faithfulness of God to his promises, and presents the subject in such a shape, that its force cannot but be felt. On this account, I feel a confidence in making an appeal to my brethren on this subject, at this time. You feel that God is a *prayer-answering* as well as a *prayer-hearing God*. As an additional motive for confidence and faith I might mention what *God wrought for Hamilton College* last year, and what he has done for Middlebury and Williams, within a few weeks. I might speak of the joys which parents, whose sons are in College, would feel, if they should become subjects of a revival. I choose however, to make my appeal to you, as the friends of God, desirous of the advancement of his kingdom, on earth—as those who are influenced by a sense of obligation and of duty—by a love to the Saviour, which is deep and ardent, and which prompts to vigorous exertion whenever an opportunity of acting for *his honour and glory* is presented to you. All that I ask—all that I wish, is, that after serious and prayerful deliberation on this subject, ministers of the Gospel and private Christians, should act as conscience, enlightened by the word of God, shall dictate.

In relation to many of our colleges I might communicate facts which would awaken deep commiseration; of others, tidings of joy, in view of which angels and the spirits of the blessed have been made to rejoice. And do you, my brethren, wish to cause joy and rejoicing among the hosts of the saints on earth and in heaven!—do you wish to be the honoured instruments of bringing many to a saving knowledge of Christ Jesus—let your fervent supplications on the last Thursday of this month, give an answer. The records of God's book, in the day of final trial, will show who of us have prayed for this object, as well as the manner in which we have prayed. Forsake not the assembling of yourselves together, on that day, to pray for the effusions of the Holy Spirit on our Colleges; and let your closets bear witness to the sincerity of your public devotion. Then may you hope to see the number of faithful ministers increased, for God has said, "I will be inquired of by the house of Israel to do this thing for them."

S. S. N.

Since the preceding was prepared for the press, we have received another communication on the same subject, from which we make the following extract:

For the Western Recorder.

It has given me pleasure to learn from several ministers of the gospel in this vicinity, that they were resolved on observing among their people, the day which has been set apart for the purpose of prayer for this object. And will not every minister of Jesus bring this object before his people, and endeavor to present it in such a manner as to excite in them a deep and lively interest in its behalf? When this is done, I am satisfied that there is piety and intelligence enough in our churches, duly to appreciate it;—and there will arise before the throne of God, the prayers of the faithful, which will draw down the blessings of the Holy Spirit upon our fountains of science, and cause them to become fountains of piety and truth.

The manner of observing the day must be left, in many respects, to be regulated by the peculiar circumstances of the people. It is desirable that ministers should preach on that day on some subject connected with the literary interests of our country; and there should be a prayer meeting in the evening, when such intelligence should be communicated as comes within the object of the meeting. The connexion between our colleges, and the spread of the gospel, and the interests of religion, should be unfolded. In short, it should be conducted in such a way as to lead Christians to feel a deeper interest in the prosperity of literary institutions. Then let the last Thursday in February (23d) be observed by Christians as a day of prayer; and especially, let those churches which are favored with the visitations of the Holy Ghost, and who can pray in the Spirit, lift their earnest cries, even the prayer of faith, to the throne of Eternal mercy, for revivals of religion in our Colleges. Then shall Zion arise and shine, her light being come, and the glory of the Lord having arisen upon her. M.

MISCELLANEOUS.

From the New-York Observer.

BENEVOLENCE OF AN AFRICAN.

The following interesting circumstance was first brought to light by a young lady of this city. On her weekly visit from the Bible Association, to which she belongs, she chanced to step into a low cellar, where she found a colored woman far gone in the consumption, with her aged husband sitting by her bed side, and another colored woman, about the age of forty, acting in the capacity of nurse and servant. The young lady told them her business.—When the sick woman heard that she was on an errand of mercy, her withered and sickly countenance assumed for a moment the glow and brightness of youth. After expressing a steadfast hope of salvation through the merits of a crucified Saviour, she gave the following epitome of her life:—"But a few years ago, she was a slave in New Orleans; by industry and economy, she and her husband were enabled to purchase their freedom; in the course of two or three years, to lay up about 400 dollars. Sitting in the door of her cottage one morning, she heard that a number of slaves were to be sold at auction that day. She determined to go and see the sale, and if possible buy one of them. Said she to herself, "I have so much money, and if I can make it the instrument of redeeming one of my fellow beings from slavery, then I can say to my soul, 'depart in peace.'" She went, and purchased one for two hundred and fifty dollars. But now, said she, I must place her under the sound of the Gospel. She took passage for herself, her husband, and her liberated friend for this city, where they arrived about six months ago. When they came ashore, "Now," said she, "you are in a free state, where the privileges of the gospel are enjoyed, all that I ask for my kindness to you is, that you strive to make your peace with God. If you live with me, and with me work for your support, I shall be rejoiced; you are at liberty to do as you please." She accepted of her invitation—acts as her nurse—and is now rejoicing in the mercy of God. Oh; let us now cease eulogizing Howards and Wilberforces, and other great men of the earth, who have contributed of their abundance, for the emancipation of the wretched. Here is an aged, illiterate, degraded daughter of Africa, who gave her all to redeem one soul. Let us go and do likewise.

A SPANISH MOTHER AND THE INQUISITION.

I had a mother, says Blanco White, remarkable for the powers of her mind and the goodness of her heart. No woman could love her children more ardently, and none of those children was more vehemently beloved than myself But the Roman Catholic creed has poisoned in her the purest source of affection. I saw her during a long period unable to restrain her tears in my presence. I perceived that she shunned my conversation, especially when my university friends drew me into topics above those of domestic talk. I loved her and this behaviour cut me to the heart. In my distress I applied to a friend to whom she used to communicate all her sorrows; and to my utter horror, I learnt, that suspecting me of anti-catholic principles, my mother was distracted by the fear that she might be obliged to accuse me to the Inquisition, if I incautiously uttered some condemned proposition in her presence! To avoid the barbarous necessity of being the instrument of my ruin, she could find no other means but that of shunning my presence! The inquisition was established by the supreme authority of her church, and under that authority she was enjoined to accuse any person whatever, whom she might overhear uttering heretical opinions. *No exception* was made in favor of parents, husbands, wives; to conceal, was to abet their errors, and thus doom two souls to eternal perdition! A sentence of the excommunication, to be incurred by the fact of having thus acted, was annually published against all persons, who having *heard* a proposition directly or indirectly, contrary to the Roman Catholic faith, omitted to inform the inquisitors of it.

Protestants, what think ye of such a system?

THE ABORIGENES.

The fifth article in the last number of the North American Review, relates to the Indians of North America.

In it among other objects, it is the purpose of the writer to show that Hunter, who in the character of a captive returning after years spent in the seclusion and pursuits of savage life, to the abodes of civilization, has excited so large a share of public attention, is not in fact what he pretended to be; and that his "Narrative," so far as it purports to be a relation of events of his own history, is a mere fiction. This design he supports by adducing the internal evidence which the book affords, and by producing the testimony of several persons of respectability, whose intimate connexion with, and knowledge of the Western Indians, had afforded them the best opportunities for ascertaining the truth in relation to this subject. These all concur in denying any knowledge of Hunter, and in averring the impossibility that the statements he makes respecting his long continued captivity can be true. Among them are Gen. Clark, Superintendent of Indian affairs at St. Louis, and formerly associated with Lewis, in exploring the sources of the Missouri, and John Dunn Esq. of Cape Girardeau—the individual whose kindness to himself, Hunter says, induced him to assume his name. This gentleman says, "I have never known such a person as John Dunn Hunter," and adds that in the twenty years of his residence there, he has never heard of any person bearing the same name with himself.

R. Chr.

Five thousand seamen reformed.

It is stated that there are 1,500 vessels, averaging ten men each, engaged in the British coal trade, making in all 15,000 souls. It has been ascertained that one third of this number have, by the use of means, during the last eight years, become reformed and praying men. This statement is well authenticated. So glorious a fact as this requires no comment. It has been repeatedly stated that more than this number of seamen have been hopefully reformed, during the like period, in London. Truly the Lord is about to do great things among seamen: verily the "abundance of the sea will be converted unto Him."

DOCTOR RODGERS.

"One morning," says his biographer, "Dr. Rodgers, attended by an officer of his church, called in his soliciting tour, at the house of an excellent woman, a widow, who had recently lost by death a pious and beloved daughter. As her circumstances were narrow, little was expected from her. Indeed they called upon her chiefly to shew their respect, and to avoid the imputation of either forgetting her person, or despising her mite. To their great surprise, however, when their errand was made known, she presented to them, with much promptness and cordiality, a sum which, for her was very large; so large, indeed, that they felt and expressed some scruples about accepting it. She immediately put an end to their scruples by saying, with much feeling and decision—'You must take it all. I had laid it up as a portion for my daughter; and I am determined that He who has my daughter shall have her portion too.'"—*N. Y. R. Chr.*

The marvellous walls of Tyrius, and the prodigious masses of masonry of which they consist, may be considered not less entitled than the Pyramids of Egypt to rank among the wonders of the world. Though put together without cement, they appear likely to brave the attacks of ages even more numerous than those which have already elapsed since they were built; which, as they existed long before the Trojan war, cannot be less than 3000 years.

Mr. John Bunyan having preached one day with peculiar warmth and enlargement, some of his friends, after service was over, took him by the hand, and could not help observing what a sweet sermon he had delivered. "Aye, (said the good old man) you need not remind me of that, for the devil told me of it before I was out of the pulpit."

A novel case in the history of jurisprudence occurred in the Mayor's Court of Philapelphia on Friday last. In a trial for assult and battery, one of the jurymen was taken sick and died after the verdict had been signed and sealed, but before it had been returned to the court. On the appearance of the eleven remaining jurymen, considerable discussion arose on the subject of receiving the verdict. The Court, however, ultimately refused and discharged them.

New Discovery.—Mr. Frederick Schmidt, of Stutgard, has discovered an oil for Chronometers and such like fine work, which will not freeze at minus 17 of Fahrenheit's thermometer—does not dry at + 212; and boils at 512.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

79tf A. HITCHCOCK.
Utica, June 28. 33 Genesee-street.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. 184

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 34 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 79tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.
May 24, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Crittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79tf

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m73

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

††† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*